

THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, JUNE 21, 1906.

NEW SERIES VOL. VIII. NO. 25.

GREAT THINGS AHEAD.

Surely every Baptist in Mississippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institution on Mississippi soil. If we will raise \$75,000 by January first on the plan given below, the General Education Board will give us \$25,000 and Carnegie will give us \$20,000. The above together with the Jennings gift of \$20,000 will make \$140,000. Carnegie's \$20,000 will go to Endowment. The other \$120,000 will be put into buildings and apparatus. We are pushing the movement steadily, and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton.

Yours for success,

W. T. LOWREY.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so:

Cash by Nov. 1, 1906	\$
Cash by Nov. 1, 1907	\$
Cash by Nov. 1, 1908	\$
Cash by Nov. 1, 1909	\$
Cash by Nov. 1, 1910	\$
Name	
County	
Post Office	
Church	

The Gulf Coast Chautauqua will be held at Gulfport from July 1st to 12th, 1906. Rates in effect to Gulfport on account of such Chautauqua one fare plus 25 cents.

And now the Methodists of Vanderbilt University have set aside \$50,000 to found a chair of Sunday School Pedagogy. Our Seminary may provoke to other good works. Emulation is right and helpful.

Judge B. T. Kimbrough of Oxford, died suddenly at Ripley on the 18th inst., under a stroke of paralysis. He had gone to Ripley on legal business. He was one of our purest and best men, and also an intelligent and cultured gentleman. He was chancellor for several years, in which capacity he acquitted himself well.

The first Christian Scientist Church was formed in Boston in 1879 with 26 members. It now claims 657 churches and 275 societies not yet organized into churches, with a membership of 72,000. In the religious world some things are like some plants in the vegetable world—of quick growth and short duration. The slow of growth is generally abiding.

Pastor E. R. Osborne is carrying on a meeting in his church at New Albany, assisted by Rev. Austin Crouch of Birmingham. Brother Osborne has resigned at New Albany to take effect in the fall. He will go to the Seminary to do some special work. Since he went to New Albany two and a half years ago, 146 members have been added to the church.

Pastor Hewitt of Columbus, will study the entire summer in the University of Chicago. L. A. Moore, student in our Seminary, will supply the church during the pastor's absence. This generous and liberal church will continue the pastor's salary, and also pay the supply. Noble church and happy pastor! The congregation is now spending \$5,000 on the house of worship.

The articles on Peter's Confession and Christ's response, the relation of that apostle to the Church in Rome and others of like character which may follow are written especially for the benefit of those who may be disturbed by the claims of Rome's people. It is therefore suggested that you preserve them. They may be helpful in time of need.

Early last Sunday morning a most disastrous fire occurred in Poplarville, which consumed the property of the Poplarville High School. The buildings were partly covered by insurance, but after all insurance is collected Prof. Thamess will still be loser in the sum of not less than \$25,000. We are authorized by Prof. Thamess to say that this great loss will not interfere with the plans of the South Mississippi College, as the rehabilitation of the Institution will begin at once.

Twenty young men who graduated from Mississippi College at last commencement have given \$2,040 towards new buildings. Shall we get the \$75,000? Beyond all question. We have no moneyed man behind the movement, but we have W. T. Lowrey in it, soul and body, and hundreds of enthusiastic loyal students and thousands of friends who say it must be raised, and it shall be done. Dear brother and sister, you cannot afford to be outside of this effort, one of the greatest of our denomination.

Pastor R. H. Purser of Brookhaven, has been doing his own evangelistic work every Lord's Day and all the time. At almost every meeting members are received, and many on confession of Christ in baptism. One of his most intelligent members says he is a wise and sympathetic pastor, and an interesting and instructive preacher. He must be close on to three score years and ten, and yet he is not near the dead line in the ministry. That line is not drawn by the number of years a preacher has lived.

It was generous and liberal, and a high and merited recognition of the esteem in which he is held as a citizen, preacher and

pastor, that Meridian First Church insisted that their retiring pastor, Dr. R. A. Venable, should serve them until January, and raised his salary \$50 per month. But that noble band of disciples has always treated their pastor white. Happy the man who succeeds Venable at Meridian, but let him know that he must understand how to preach, and do it.

Rev. Y. H. Shahbaz, a missionary of American Baptists in Persia under the auspices of a committee of which Dr. R. S. MacArthur of New York, is chairman, is very greatly blessed. A letter from him, the Examiner says, states that in April he baptized 30 converts at the Third Baptist Church in Goolpashau, and 18 at Calvary Baptist Church in Geogtapa; and 4 other converts in some other small villages, making in all more than 50 baptisms in April. He has connected with his work 15 missionaries, including teachers and preachers and Bible women, and the average congregation at the established churches number 500 persons.

A world cable from Rome says that many French bishops have signed a memorial, which has just been transmitted to the Vatican, urging that in the papal document soon to be issued adopting the disciplinary laws of the church in France to the requirements of the new law of separation of Church and State the same provisions be urged that were adopted by the Third Plenary Council of Baltimore for the church in America. It is also said that an address of Archbishop Ireland of St. Paul, Minn., and a letter from Cardinal Gibbons of Baltimore, setting forth the prosperity of the church in America "Where the Church has never been dependent in any way upon the State," were the chief influences of this memorial. Rome must adapt herself to the inevitable, and she will seek with great wisdom and persistence to turn it to good account.

Conference for Young People's Leaders,
Kenilworth Inn, Asheville, N. C.,
June 29-July 8.

All those who are planning to attend the Young People's Conference in Asheville, to be held under the auspices of the Young People's Missionary Movement, should make provision without delay for their hotel reservation by forwarding the enrollment fee of \$5 to Mr. John W. Shackford, Kenilworth Inn, Biltmore, N. C. Reservations are being made rapidly and the prospects are for a larger attendance than at any former conference. The rate for room and board for the entire conference is \$12.50 where two or more stay in one room; \$17.50 for room alone. A railroad rate of one far plus 25 cents has been secured on all roads of the Southeastern Passenger Association.

THE BAPTIST RECORD.

A Dream of Art.

While the Mocking bird was singing
Faultlessly his "mystic tone,"
While the soul was sweetly dreaming
Of the "joys of coming June."

While the lillies—"pure as star-gleams"—
Breathed a message true and sweet,
Came a pictured scene of Nature
That the heart did gladly greet.

There is a lake whose classic beauty
Fabled language seemed to tell,
And 'tis there we quickly fancied
That the Nymphs and Naiads dwell.

In the forests round its borders—
There it seemed wild flowers bloom,
And maybe the Dryads wander
In the woodland's silent gloom.

Long we looked with eager rapture
On this pictured dream of art,
And it woke an inspiration—
Thrilled with joy a trusting heart.

Then with love is ever kneeling
At Art's great and holy shrine,
Where the matchless songs of Nature
Mingle with her scenes divine.

Sometimes dreams find not fruition
Lest our Earth and Eden grow.
But the dream of art seems sacred
As we on the life ways go.

And with reverence true we guard it,
For 'tis like some angel guide,
And 'twil lead to some fair haven
When we cross the "unknown tide."

On some stream of wonderous beauty—
Placid as a poet's dream,
May our barges go quietly drifting
Where the silvery waters gleam.

Art and Nature—Faith's Evangel—
Royal voyagers will prove,
And they'll send out o'er the waters
Symphonies of peace and love.

When we gain to love-lit havens,
Where no discord ever mars,
We will hear their songs of glory,
Blended with the chime of stars.

—ADA CHRISTINE NIGHTSEY.

Signs of Promise.

Two sisters, one of them a Methodist, by the way, sent me \$15 to be sent direct to a Foreign Missionary. I received yesterday an answer dated May 16, at Ourmin, acknowledging receipt of the money. I sent the money to Brother Yphanton now doing mission work in Persia, and who is supported by the special funds given for that purpose. He says that the money came in good time to relieve an embarrassment. He writes interestingly of having led two Jewish elders who had visited his home, and at invitation of Mrs. Y. to discuss some points, to an acceptance of Jesus as having come. He has a class of ten young men who meet him every afternoon from 4 to 6 to study English in New Testament when they talk and pray together. There is strong desire on the part of the people for him to open two schools, but there is lack of funds to do so at present. In a former letter he wrote me of having baptized a Presbyterian

THE BAPTIST RECORD.

June 21, 1906.

Can a Pastor Discipline a Member of One of His Churches.

There was an article in a recent issue of paper signed W. D. H., which I think ought to be answered by a layman, as it is a censure on the ministry. I think it is a graver charge than was intended.

This language is used: "For they make little protest against the ungodly walk of members of their congregation. They allow their church members to engage in various forms of vice and go undisciplined, for fear of losing a few paltry dollars. They discuss prospective pastorates presumably under the Holy Spirit's guidance, while in fact they are moved by a desire of an easy job with ample hire."

It was my pleasure to be in Brother Beasley's field where the people are thoroughly indoctrinated along mission lines and the response from the field was indeed encouraging. The church at Indianola divided a collection of \$146.30 between Foreign Missions and State Missions.

Corinth, where we have a promising mission has helped us to pay the missionary's salary by sending \$300.

From Cato, in Rankin county, came \$20.05. From New Providence in Old Mississippi Association, \$20.25.

The Second Church, Jackson, full of big undertakings, puts its hand to the work with \$200. It is in this way the gaps in the State Mission column to which I called attention last week are being filled.

I beg that no pastor will allow his church to pass the year without an effort in behalf of this great cause. There will be one Sunday left after you read this in which to provide against debt. Brother, sister, may I ask in the Saviour's name, "Do with thy might what thy hands find to do." Let not July 4th come without a vigorous effort in your church in behalf of this great cause.

Some of our missionaries are doing nobly to help at this juncture, and I earnestly entreat that all will help. Again I ask the missionaries to get their reports in my hands by the 26th of this month, and with your report a collection if possible for State Missions.

A. V. ROWE

Bible Institute.

It is now just ten days till the Bible Institute which convenes with the church at New Albany June 26, 27 and 28. This meeting is unique and ought to be attended by every minister in North Mississippi. It is a meeting for the development and unification of home talent. And while just a few brethren are on the program it is open to all. The meeting at Corinth was great success. The one at New Albany ought to be better. New Albany is about the center of the territory, and it will not cost much to attend as we will have free entertainment. It is close to the meeting of the State Convention, but it ought to be a spiritual preparation for that great meeting.

It ought to be the greatest Convention in the State's history, and let us pastors now round out our collections for State Missions and celebrate the 4th of July with no debt hanging over the Board. New Albany, Vicksburg, Blue Mountain. This will be worth a year in the Theological Seminary, brother preacher, if you will take advantage of it.

May the Lord guide in all these great meetings.

Fraternally,
W. ALEX JORDAN.

June 21, 1906.

THE BAPTIST RECORD.

I am sure the brother would not like for one outside the church to make this accusation, and feel sure he has misjudged some of our ministers.

We are all disposed to think our pastor ought to come down with both feet on Bro. Blank because he don't do just like we do, and when the minister denounces any sin don't we just look to see how Brother B. is taking it. But we are consoled with the idea that he deserves it, poor fellow.

W. B. KINABREW.
SUNDAY SCHOOL LESSON.

June 24.

Motto Text—"Never man spake like this man."—John 7:46.

(I insert from the Sunday School Times questions for classes by the teachers with Scripture references for answer by Dr. Dunning, and questions for the Sunday School at the close by the Superintendent, chiefly because they require the free use of the Bible both by teachers and scholars.)

You may interest yourself as well as your pupils by calling out from them descriptions of the persons who came in contact with Jesus in this quarter's lessons, and estimates of his influence over them through his words and deeds. You may also help your pupils in such a study to form a clearer idea of Jesus as a leader of men. You have studied during the quarter three groups of lessons. In them you have seen:

The Audiences He addressed. Where did Jesus find his audiences in the first lesson? (Matt. 5:1.) Who were they, and from what region had they come? (Luke 6:17.) Into what two classes did he divide them? (Matt. 7:24-27.) How did he differ from other teachers? (Matt. 7:28.) Explain what was meant by authority.

Where did he find the next audience mentioned, and who were they? (Matt. 12:1,2.) What moved him to speak to them? What impression did his words make on the Pharisees? (Luke 6:11.) In which of the two classes of the first lesson did they belong? Had they a right to keep the Sabbath in their own way? What was their mistake and sin? (Matt. 12:8.) How did Jesus differ from the other men in his relation to the Sabbath? (Matt. 12:8.)

Where did Jesus find the audiences mentioned in the fifth and sixth lessons? (Matt. 13:1.) Who were there, and from what places? (Luke 8:4.) What was his method of teaching them? (Mark 4:1.) Why did he use this method? (Matt. 13:10-13.) Did he do this to conceal the truth from the people? (Mark 4:21-23.) Did he explain his parables to those who wished to understand them? (Mark 4:33,34.)

The Persons He Helped. Name them. What did the Roman Centurion of Capernaum want of Jesus? (Luke 7:2.) Why did Jesus consent to help him? (Luke 7:3-5.) How did Jesus regard him as compared with his own countrymen? (Matt. 8:10.) What did Jesus do for him and why? (Matt. 8:13.) Why did Jesus help the widow of Nain? (Luke 7:13.) What did the people think of Jesus because of these deeds? (Luke 7:16.) Why did Jesus help the woman in Simon's house? (Luke 7:47.) What did he do for her? (Luke 7:48.) How was he able to do this? (Luke 7:50.) What is his feeling toward repentant sinners? (Heb. 5:2,7,8.) Describe the person whom Jesus met in the country of the Gerasenes (Mark 5:1-5). What did the

demons expect from Jesus? (Matt. 8:29.) What did the demons get from Jesus? (Luke 8:35.) What did Jesus give him to do? (Luke 8:39.) Was this work needed? (Luke 8:37.) What feeling toward strangers did Jesus here display? Why did the multitude seek the presence of Jesus? (John 6:2.) How did he feel toward them? (Matt. 14:14.) Why did he feel compassion for them? (Matt. 9:36.) How did he provide for their needs? (Mark 6:41,42.) Why did he save the broken pieces? (John 6:12.) What did the Syrophenician woman want of Jesus? (Mark 7:25, 26.) Did his disciples want him to help her? (Matt. 15:23.) Why did he apparently not want to help her? (Matt. 15:24.) Why did he help her? (Mark 7:29.) What was his disposition, and what was the source of his power? (Acts 10:38.)

His Revelations of Himself to His Disciples. What were the chief characteristics of Elijah? of Jeremiah? of John the Baptist? (Luke 3:3-14.) Why did men think (Matt. 16:14) Jesus was one of these prophets? Why did the disciples think Jesus was the Christ? (Matt. 16:17.) What did the disciples expect the Christ to do? (Mark 10:35-37.) What does he expect of his disciples? (Matt. 16:24-26.)

What vision did three of the disciples have of Jesus on a high mountain? (Matt. 17:2.) Who were talking with him, and what were they saying? (Luke 9:30,31.) What did the disciples see? (Luke 9:32.) What did they hear? (Luke 9:35.) What was the end of their vision? (Matt. 17:8.) What is the disciples' abiding vision of Jesus? (Rev. 1:5,6.)

By Superintendent—Questions.
(From S. S. Times.)

1. What two kinds of foundations did Jesus speak of in the first lesson?
2. What did Jesus say it was right to do on the Sabbath?

3. What wonderful thing did Jesus do near to the city of Nain?
4. How did a sinful woman show her love for Jesus? What did he do to help her?

5. In the parable of the sower, on what four kinds of places or ground did the seed fall?
6. Give the reason why you do not think it is right for any one to drink liquor.

7. Tell what you can about Jesus feeding the five thousand.

8. The name of the disciple whom Jesus called a rock or foundation stone.

9. What disciples were with Jesus when he was on the mountain where he was transfigured? (Let the Superintendent explain that word.)

10. Write the golden text for any lesson in the quarter.

11. What to you has been the most interesting lesson?

12. Tell any one thing you have learned about Jesus that you would first like to remember.

THE PERKINS HOME LETTERS.
(In S. S. Times.)

The Father Writes for the First Time and Tells About the Lessons That Brought Him to Christ.

Maple Valley, Monday Night.

Dear Jim and Martha:

It's a pretty hard job for me to write a letter, but your ma has been at me to sit

down and tell how 'twas I came to be interested so much in these study lessons of the Sunday School, and furthermore how come I wanted to be a Christian.

I reckon 'twas this way, Jesus always seemed far away from me; never near enough to feel like he was real. But when these lessons came, and your ma and you children just wrote letters about Jesus as you would about your kith and kin, I had my eyes opened. True, I didn't think much of it; it seemed unnatural. Then came the lesson about where he was tempted. "Well, now," says I, "that's much like me." And then came the lesson about the kind of foundations men build. I allow I know something about foundations for houses, but hadn't ever thought much about foundations for lives. It set me to thinking a whole lot. Then I must say Jim's letter about Jesus being a real friend to everybody—well, that got down right deep in my heart. I'm an old man now, and haven't many friends outside my family, for I've never made friends. I felt the need of a great, strong friend, and Jim said that was surely Jesus Christ.

Then all those lessons about the sower and the tares—why, they might just as well have been written for me, they fit so well. But when it came to that lesson about Christ's question, "Whom say ye that I am?" I couldn't rest. That question had just got to be answered—and it is now. I'm sorry it wasn't done when I could have been a better example to you children. I expect some folks could write a lot about it all, but this is all I can find to say.

Affectionately,
YOUR PA.

The Encampment at Blue Mountain—Important.

Almost every day brings inquiries about railroad rates to the Encampment. I took this matter up with the Southeastern Passenger Association in February, but for some reason have never gotten a definite answer. A recent letter from the Secretary, Mr. Richardson, assures me that the matter is under consideration and that I shall have a definite reply as early as possible. I expect a rate of one fare plus 25 cents for the round trip and will give the information through the Record just as soon as I can.

Now, one other thing that is very important. If you are planning to come to the Encampment, be sure to write me right now—RIGHT NOW. Remember, please, Blue Mountain is a village of only five hundred people. When we are going to have a big crowd to care for, we need to know how big. Many of our State Encampments use tents. If we have not the house room, we want to get the tents and we shall need to go about it at once, but we cannot afford to go to a big expense to get tents and cots that will not be needed.

Now, listen: Attend to this right now. If you are planning to come, even if you are not definitely decided, drop me a postal card and say, "I am hoping to attend the Encampment." Let the pastors and the heads of Unions from all over the state, drop me an immediate notice as to how large the parties will probably be from their churches.

Very truly,
B. G. LOWREY.

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T. J. BAILEY, EDITOR AND MANAGER.
 H. F. SPROLES, ASSOCIATE EDITOR.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all remittances will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Essentials and Incidentals.

That is essential which is necessary to the essence, constitution or existence of anything. Its absence not merely impairs its value, but destroys its validity, and even its very existence. That is incidental which is subordinate, casual, unnecessary to the main action or design.

This distinction is not always observed by speakers and writers. This is sometimes true of those who discuss religious subjects.

A good brother not long since in an article in the Record against the use of the individual cup in the observance of the Lord's supper puts it on a level with the substitution of sprinkling for baptism, and charges that it changes the holy communion into a "banquet." Well, it should be a joyous feast and not a funeral occasion. We should grieve over our sins, but rejoice even in the memorial feast that Jesus made atonement for them in his sacrificial offering.

This brother seems to make that which is incidental essential to the regular observance of the supper, and even to its validity. What is necessary in its observance? Jesus said simply:

"This do—eat bread and drink wine; and with this design—in remembrance of me." How the bread was distributed among the disciples, whether in one plate or more after he had broken the one loaf; or how the wine was divided among them; whether they all came to him and each in turn drank out of the one vessel which contained the element, or whether he poured it out into the cup of each one which he had used at the Passover feast immediately preceding, or used one or more cups, is incidental, immaterial. As to baptism, all Baptists will agree that Christ in the name of the Trinity is absolutely essential to its validity, to its existence. There can be no Christian baptism without immersion. The mode or method of the performance of the act, whether face upward, which is the more difficult, because resembling a burial; whether forward or sidewise—is only incidental, not essential. Sprinkling is not an incident of baptism. It is a destructive substitute. Infant sprinkling should universally prevail there would be no such thing as believer's baptism. No, brother; those who

use two or more cups in communion do not substitute "a banquet" for this sacred feast.

Brother Hargis writes kindly, but to me not with his usual discrimination. He thinks the Scriptures teach that Christ "used but one cup and one loaf." Beyond all question he did not send the whole loaf around that each disciple might take from his piece, for it is expressly said that "he broke it." And then immediately following it is written "after the same manner he took the cup." Does this not mean that he distributed the wine just as he had divided the loaf among the disciples? The one unbroken loaf, the one vessel of wine before the distribution of these elements, expressed unity. When Christ broke the one loaf and distributed the wine out of one vessel he did it "that he might give to each disciple his personal share, thus symbolizing the Christian unity with and in himself."

I confess that I do not know how the one loaf and the wine from the one vessel were distributed among the disciples whether through one or many plates and cups. Had manner of distribution been essential to the validity of the ordinance, or even to its regular observance, most certainly we would not have been left in doubt. One fact, however, is significant. The memorial feast was instituted at the close of the Passover meal, even while they were eating it (Mark 14:22) says. Matthew (26:20) says they sat at the Passover feast, intimating that they were sitting around a table. John was closest to Jesus—(13:23). I think Jesus took the one cup or vessel containing the wine and poured the wine into the Passover cup of each one or instructed the disciples (Luke 22:17) to divide it in this way, as a symbol of his "blood, even that which is poured out for you" (Luke 22:20), and said, "Drink ye all of it"—certainly of the wine.

Brethren should be consistent. If the use of only one cup in the distribution of the elements is essential to the validity of the ordinance, or even to its proper and regular observance, then they should never use more than one. Did the brother who advocates so vigorously the use of one cup, and condemned so pungently those who use more, and especially those who use individual cups, ever see the wine distributed in a Baptist church through the use of only one cup? Did he himself ever use only one cup? When he stood before his congregation with a cup in each hand containing the wine poured out of one vessel, and said:

"This cup is the new covenant in my blood," which one of the two was the "one cup?" Physician, heal thyself." What did I mean by "this cup" when there was a cup for ever communicant before me? Certainly the one cup or vessel out of which the wine was poured for distribution.

The sanitary reference merits only passing notice. We "drink water from the same cup on a train, etc." As a fact many carry individual cups on the trains, others abstain from water altogether, and nearly everyone washes out the cup before he drinks on trains, at the spring, or well, or in stores. The one church in Mississippi which uses the individual cup was induced to do it because of the importance of some of its members who were afflicted with tuberculosis and remained away from the Lord's table because they did not wish to impose their ills upon others. The pastor desired the change from the usual custom, as he had never recovered from a severe wound in the mouth during the war between

the States. He sometimes sat in the congregation when another brother officiated. He knows some brethren now who in his estimation should ask to be served last where the individual cup is not used. The church using it did not adopt it because of pride, or to make a distinction, but solely because of and in the interest and according to the desire of the unfortunate. She does not urge other churches to follow her example, but asks that she be allowed the wise exercise of Christian liberty in the use of incidentals and not be charged with the awful sin of turning the sacred feast into a frivolous "banquet" or of so perverting it as to vitiate and largely nullify the teaching and purpose of the Supper."

Make No Mistake.

The S. J. Johnson Dry Goods Co., continues to enlarge its already mammoth business. It has outgrown its present quarters on South State street, and is erecting a very handsome and commodious four-story brick building on Capitol street. See our last page. This firm never does things on a small scale. When they advertise they are satisfied with nothing less than a full page.

But while they are constructing their new building, they are carrying on their usual and increasing business at the old stand. Possibly there has never been such a sale in the city of Jackson as will be witnessed during next Saturday and all of next week. They have goods by the car loads, from the cheapest up to the finest fabric bought in this market. Our friends in neighboring towns would do a paying business to visit this great store during the next week. They always treat you right.

A Meeting in South Jackson.

For about a week Brethren Stone and Henderson of the Senior Class of Mississippi College, have been engaged in a tent meeting in South Jackson, under the auspices of the First Baptist Church.

The attendance and interest have been good, there being a number of professions already.

Brother W. L. Franklin of Magee, has had charge of the singing which has been inspiring. The preaching has been done jointly by Brethren Stone and Henderson and has been very earnest and effective. Both of them possess evangelistic gifts of a high order and are already great soul-winners.

In addition to the souls won, the meeting will probably result in the organization of a permanent work in this part of the city.

Brother Richard Griffith just before his death donated a suitable lot for a building and it is hoped that it will soon have on it a neat and suitable chapel in which to carry on this new work.

"A new commandment I give unto you, that ye love one another," Jesus said. How is this a new commandment? Had not the law enjoined, "Thou shalt love thy neighbor as thyself?" Its novelty consists in the measure and motives of the new commandment. The old commandment said, "As thou lovest thyself;" the new commandment pleads, "as I have loved you." How? In self-sacrificing service unto death, "even in the death of the cross."

Pastor Sproles and evangelistic singer and general helper are in a meeting at Durant.

June 21, 1906.

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Dr. E. C. Dargan, professor in the Seminary, expects to attend our Convention in Vicksburg, which begins July 4.

N. R. Stone and E. R. Henderson, ministerial students of Mississippi College, are holding an evangelistic tent meeting this week in South Jackson.

Dr. A. C. Davidson, once President of the Georgetown College, Ky., leaves Southside Church, Birmingham, and becomes pastor at Murfreesboro, Tenn.

The Baptist, Methodist and Presbyterian congregations of Wesson, will begin union evangelistic services in that town on the 4th Lord's Day in June. J. E. Reynolds, student in our College will conduct the singing.

There were two graduates from Mississippi in our Seminary this year—William Ed Hunter was graduated in English, with the degree of Thh. G., and Charles William Knight was full graduate with the degree of Thh. M.

"I like working men very much and care for their good, but I have nothing to say distinct or separate to them about religion; nor do I see how it will do them any good to treat them as a separate class in this matter in which their needs and duties are just like other men's"—Phillips Brooks.

Golden Wedding.

Monday, the eighteenth of June, 1906, was a memorable day at the home of Capt. and Mrs. W. T. Ratliff as they welcomed to the old home their sons, daughters and grandchildren together with their numerous friends who came to pay their respects to the honored pair of the Fiftieth Anniversary of their marriage.

The Captain and his good wife are known for their generous hospitality, but on this eventful day they surpassed themselves and threw wide their doors and bid all who would, come and partake of their hospitality, which was indeed unbound.

All nature added grace and beauty to the day. The sun shone forth in all his golden splendor, the flowers were all aglow in glorious yellow, and as the lovely grandchildren of the happy pair flitted in and out, decked with ribbons and girdles of golden hue, the scene was indeed lovely to look upon.

In the parlor the bridegroom and bride of fifty years stood side by side to welcome their friends and were assisted in receiving by three of the original bridal party, Mr. and Mrs. Jim Ratliff, Mrs. McAlpin, and Mr. and Mrs. Casey, James T. McAlpin, Mrs. Z. Wardlaw, who were present at the marriage.

MRS. W. F. YARBOROUGH.

Bible Study as a Work of the Church.

E. J. Compre.

On Paul's third missionary journey accompanied by Silas, he went over into Macedonia. Being ill treated at Thessalonica he was sent by the brethren to Berea, a little town west of the northern part of Mt. Olympus. When they arrived at Berea, entered into the synagogue of the Jews, and just as he had done there evidently he reasoned with them out of the Scriptures. But how differently was he received. In Luke's account of this meeting with the Bereans, he says, Acts 17:11, "These were more noble than those of Thessalonica in that they received the word with all readiness of mind

and searched the Scriptures daily, whether these things were so." In this passage we have a picture of a working church seeking light, by individual study, adding to their virtue knowledge upon the leading religious questions of the time. Jesus had been crucified about twenty years before this, and Paul was now traveling through this Macedonian country preaching Christ, the power and wisdom of God. His preaching was gladly received by these people and they searched through the writings of Moses and the Prophets to prove or deny the doctrine that he supported. They searched day by day and doubtless after Paul left they were in the Synagogue on the Sabbath days reasoning with one another out of the Scriptures. Listen to the results of all this Bible study. For Luke does not fail to state effects coming from such well-known causes. He states it thus: "Therefore many of them believed." People will always believe when they open their hearts to receive the words and works of Jesus, when they "clear the darkened windows" of their souls and "let the blessed sunlight" of God's truth shine into their lives.

There is a lesson for us in the conduct of these Bereans. Here was a Bible school studying day by day and doubtless meeting week by week to talk about the great things in the Law and the Prophets. As a result many of them believed, that is, accepted this Christ whom Paul preached was the one who was delivered for our offenses and raised for our justification. That church whose membership is engaged in the systematic study of God's word has in it a leaven that leaveneth the whole lump of unbelievers who attend its services.

Brethren, all over Mississippi who read this, how is it with you in your home church in regard to Bible study? Is your Sunday School what it ought to be? Can you not help to make it better? Are you following the example of our Saviour in this matter as well as in other things? "And he came to Nazareth where he was brought up; And, as his custom was, he went into the synagogue on the Sabbath Day." Luke 4:16. He did not simply straggle into this place of meeting by accident or without purpose, but it was his custom to go there every Sabbath day. In many of our churches there are yet no Bible Schools. Oh that a mighty wave of the Spirit's power would sweep over our land and impress the entire membership of the churches. Much is being accomplished by Bro. Byrd and Bro. Leavell to stir up the people to a measure of their responsibility, but we still need a force similar to the San Francisco earthquake that will shake the foundations under those older brethren in the church who sit near the front on preaching days and seem ready to do their part in the ordinary "business of the church," but never let their voice be heard in the Sunday School. Now, if they reach the church before the Sunday School is over many of them sit or stand around the outside until sure that the preacher is "ready to begin."

"What would Jesus do if he were in their places?"

Lemon, Miss.

The colored people of the State of Mississippi have placed an order with Brother H. J. Mitchell of Memphis, for a \$1,500 monument to be set up to the memory of James Hill (colored). He was a prominent negro.

THE BAPTIST RECORD.

SOCIETY HILL AND OAK VALE.

Brother W. J. Derrick was with me at the above places on the second Sunday in this month in the interest of Mississippi College and raised in cash and subscriptions the sum of \$420. Of this amount most of it came from Society Hill Church. \$5 of it was from a brother at Bunker Hill Church, and some of it was from those who are friends of the College, but are not members of the Baptist Church. Oakvale is a new town on the Mendenhall and Columbia branch of the G. & S. I. railroad, and the church has just been organized there, and they are without a house of their own in which to worship, so we could not expect them to give very much to the College.

Brother Derrick has a fine hold on the College's history and also on the importance of Christian education, and with his free and easy manner of presenting the subject to the people, he gets a fine hearing. It will help any church to have Brother Derrick with her whether she gives anything for the College or not. But I think it would be very hard to find a church that would give him a hearing and then not help the College.

Fraternally,

L. D. POSEY.

Silver Creek, Miss., June 15, 1906.

NO DRUNKARD SHALL INHERIT THE KINGDOM OF GOD.

11 Cor. 6:10.

I want to write a few lines to the church members in regard to dram drinking. Paul has plainly stated in writing to the Corinthians that no drunkard should inherit the kingdom of God. We are bound to acknowledge that this is true, for it is written in God's Book, the Book of all Books; and, if we are unfit for the kingdom, how can we help our children and others into the path of life? We can't do it. No one has any confidence in us, not even our own children. They would have no right to have any confidence in us, for it is plain to all eyes that we profess a thing we haven't got.

Some may say, or will say, I am only a moderate dram drinker. But that does not let you out. I believe that every time a man takes a drink he feels the effect of it, and if he does he is just that much drunk when he takes his first drink. So that includes Mr. Moderate Dram Drinker with the drunkard.

But let me ask you who drink it to quit drinking the stuff and get forgiveness of your sins and go to work for the Lord.

In Ephesians 5:8, Paul says, "And be not drunk with wine wherein is excess, but be filled with the Spirit." We find by reading this that we cannot be drunkards and be filled with the Spirit at the same time. And we are taught that if we have not the spirit of Christ we are none of his. We can't be drunkards and have the spirit of Christ, for Christ was not a drunkard. But he forbade his people drinking it. See Luke 21:31; Romans 13:13.

I know of some people, members of the Baptist church—I make mention of the Baptists because I am a Baptist myself—at the same time I have heard others say the same thing, that Christ made wine and therefore did introduce strong drink among his people. It is true that Christ made wine, but we have no record of anyone ever getting drunk on the wine that he made, and

it is impossible for me to believe yet that it would have made anyone drunk, for it looks unreasonable to think that Christ would come into the world to redeem the world and then make a stuff that would wreck and destroy human souls. If I was a drunkard I would be ashamed for the world to know that I was so mean and heartless as to accuse Christ of such a thing. Since he has shown such a love for all mankind as to come into the world and suffer the horrible death on the cross that we might, through his death and suffering, have life. It is a shame for any man to say this whether he is a church member or not. Just think of the souls that are sinking themselves into hell with this one thing, because I believe some men would accept Christ if it was not for the whisky temptations.

If there was not so much drinking done by the members of our church, it would not be so hard to get the young men of our country to accept Christ. We rarely ever see a man that tries to make the church believe that he is a true Christian, and then slip out to some secret place and take a drink of whisky and have to walk carefully for a few hours so that the people can't tell by his walk that he has had a dram—We rarely ever see one of that kind whose boy won't follow his example, and the boy is hard to win for Christ, and if he ever is, he is not very much help to the church.

We often see men of this character, such as are mentioned above, if the wife ever says on Sunday morning, "Well, Bill, let's go to church today," Bill will grumble a while and then say, "Let me get my pocket-book, for that preacher will want money today"—He will fuss about the preachers wanting money. But never says a word about that man at Memphis, Tenn., charging him \$4 per gallon for the whisky he buys, and gets so many gallons every year he don't try to know what it costs him for twelve months, really, he wouldn't want his wife to know.

But brethren, let us quit using the stuff and turn our attention to the young boys and girls of our country, and try to lead them to Christ. Let's quit sending off so much of the money out of our country for whisky, and give more of it for Foreign Missions, it is badly needed in the foreign mission work, and you really don't need it to drink up. I wonder how many men there is in Mississippi who drink whisky who will every time you think of ordering whisky quit drinking and give that money which you propose buying the whisky with—would send it to the Foreign Mission Board? I don't suppose there are very many. But if you would do that you would see the world being evangelized much faster than is being done at the present time.

I have seen men in the Western towns of Texas, whose families were really suffering for bread and fuel, also clothing, that would reel as they walked the streets, that had spent their money for whisky. That man is worse than an infidel, for he is doing the same as taking the bread out of his children's mouth. Let's be sure that we don't come up the same way. The Bible teaches that a drunkard shall come to poverty. Proverbs 23:21. It will not surprise me if some people criticize this article, but if it will cause one man to quit drinking and devote more of his time in the service of God, I could safely say I had done well.

J. BRYAN WILLIAMS,
R. F. D. No. 3, Booneville, Miss.

All delegates expecting to attend the State Convention which meets in Vicksburg July 4-7 are expected to send their names to Howard L. Weeks, Vicksburg. The committee cannot promise free entertainment to those who do not send in their names.

June 21, 1906.

CLINTON COMMENCEMENTS.

Program.

June 22nd.

8:30 p. m.—Contest for medal in declamation, Preparatory Department.

June 23rd.

10:30 a. m.—Contest for Lackey Medal, Extemporaneous Reading.

8:30 p. m.—Contest for Bennett Medal, Extemporaneous Debate.

June 24th.

11 a. m.—Mississippi College Sermon, Rev. E. Y. Mullins, D. D., Louisville, Ky.

8:30 p. m.—Hillman College Sermon, Rev. J. Wesley Dickens, Crystal Springs, Miss.

June 25th.

10:30 a. m.—Contest in Declamation, Freshman Class.

3:30 p. m.—Contest for Hewitt Medal, Sophomore Class.

8:30 p. m.—Annual Concert, Hillman College.

June 26th.

10:30 a. m.—Contest for Trotter Medal, Junior Class.

3:30 p. m.—Contest for Hailey Medal, Senior Class.

8:30 p. m.—Debate between Hermenian and Philomathean Societies.

June 27th.

10:30 a. m.—Grand Rally of former Students, speeches by class representatives.

3:30 p. m.—Grand Rally of former Students, speeches by class representatives.

8:30 p. m.—Graduating Exercises Hillman and Mississippi Colleges.

10:30 p. m.—Alumni Banquet.

The Board of Trustees will meet Tuesday morning, June 26th at the College Laboratory.

We hope to see multitudes of our friends in Clinton during commencement week.

We insist especially that all former students of the College who can possibly do so, arrange to be here Wednesday, the 27th, to attend the Grand Rallies.

W. T. LOWREY,
President.

REUNION OF FORMER STUDENTS AND ALUMNI OF MISSISSIPPI COLLEGE.

In view of the fact that a larger number of former students and graduates of the College are expected on the 27th, the Alumni day, it has been systematically arranged by the committee to supply homes for all for that day.

Instead of the basket dinner on the College campus, as at first contemplated, it has been thought best to abandon that plan and to entertain the visitors in the private homes.

Let every alumnus and former student who can possibly do so, be with us on that day and add his modicum to the success of the occasion.

(Signed.) M. LATIMER,
For the Committee.

IMPORTANT NOTICE.

All delegates expecting to attend the State Convention which meets in Vicksburg July 4-7 are expected to send their names to Howard L. Weeks, Vicksburg. The committee cannot promise free entertainment to those who do not send in their names.

H. L. WEEKS,
W. B. HALL,

THE BAPTIST RECORD.

June 21, 1906.

B. Y. P. U.

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B. Y. P. U.

E. D. Solomon, Editor.

A MESSAGE TO YOUNG CHRISTIANS.

1. Keep looking at Jesus. He is the source of all strength and happiness. He will mould and shape your life gloriously. Keep your eye on Him and "Set your affection on things above, where Jesus sitteth on the right hand of God."

2. Keep confessing Jesus. That will help you immensely in your Christian life and will at the same time encourage others. Never lose an opportunity to bear witness to the saving and keeping power of Jesus. "Ye shall be my witnesses."

3. Keep studying the Bible. Feed on the Bible at least fifteen minutes a day. You cannot grow and succeed in the Christian life without daily feeding on the word. If all other books in the world were burned the world would not lose one single truth. Let the young Christian read the Gospel of John through five times and the business man read Proverbs daily. It is the business man's guide. Obey what you read.

4. Keep praying. You might as well try to run an engine without steam as a Christian life without praying; a Christian who does not pray is dead weight to the cause of Christ, "Ye receive not because ye ask not." There is a many poor dried up church member dying for the want of prayer. They are regular scrubs and razor backs. Have a place and time for prayer. Let your business rot before you neglect your daily communion with God. I had rather have my heart full of grace than my pocket full of cold, hard godless dollars.

5. Keep working. If there is anything this poor lost world needs it is Bible reading, praying, working Christian.

Find something to do for your Master every day. "Over come evil by doing good." Some people are not ashamed to do nothing. Would to God every Christian would be interested in soul-winning. We are saved to serve.

6. Keep away from questionable worldly amusements. "Shun every appearance of evil." O, the great number of young people ruined by dancing. I never saw a dancer in my life who was any account to God's cause. It paralyzes the spiritual life I had rather have grace in my heart than gracelessness in my body.

7. Keep standing by your pastor. He is God's man. Three things.

1. Pay him up. That he may give all of his time to the work. 2. Pray him up that he may have power. 3. Talk him up. So people will go to hear him.

E. D. SOLOMON.

Money Needed.

The money promised at the Greenwood Convention for State B. Y. P. U. purposes is needed to meet accruing bills. Only a few of these subscriptions have been paid—only one in fact. I ask all parties to redeem their promises as early as possible. Every dollar of it, and more will be needed. Only six weeks remain until the Encampment, and delay in sending the money will cause serious inconvenience and hamper the work. Judging by the letters of inquiry being received by the committee, we are going to have great meeting. We need the immediate help of the friends of the cause.

Very truly,

W. M. BURR,
Treasurer B. Y. P. U.

Greenwood, Miss., June 18, 1906.

COLLEGE TIDINGS.

Absence from home and special pressure have kept me from getting in the "Tidings" for the past two weeks. Two weeks ago the Sunday was spent at Crystal Springs. There we have some loyal friends who never fail us. The pastor, Rev. J. W. Dickens, though born, reared and educated in another State, stood by me as though he had been a Mississippi College graduate. The subscriptions ran to something more than \$1,100.

The next Sunday was spent at Brookhaven. The pastor, Brother R. H. Purser, was absent holding a meeting, the day was unfavorable and there were other outside hindrances so that our audience consisted largely of children and sisters. A brother requested me not to make the report from Brookhaven until the pastor had time to finish up the work, so I hope to make a good report from there next fall.

Hastily,
W. T. LOWREY.

He is an old school-mate of mine and I am proud of him. Why can't other pastors get a move on them. I will give the name of the church and a full statement when Hemby has sent in his final report. In the meantime I give this brief mention for the encouragement of the brethren.

This session is almost at an end. Sunday, June 24th, will be commencement Sunday. The Mississippi College Sermon is to be preached in the morning by Dr. B. Y. Mullins, President of the Southern Baptist Theological Seminary. At night the Hillman College sermon will be preached by Rev. J. W. Dickens of Crystal Springs. The annual meeting of the Board of Trustees will be Tuesday morning, June 26th. Wednesday, the 27th, will be the grand rally of former students. Let all the former students come. Wednesday night will be the graduating exercises of the two Colleges.

The State Normal will open at Clinton, Monday, July 2nd.

My notes last week were sent in too late for publication, and these are now added. I spent Sunday with Brother J. C. Farrar at Sardis church in Copiah county. Brethren were present from several other country churches. We need actaein etaoeinland course the one Sunday country churches are not supposed to come up like the large town churches, but we took subscriptions for \$532. The churches represented in the contribution were Sardis, Strong Hope, Spring Hill, Bethel and Damascus. The brethren gave me a royal welcome. We had service on Saturday and 2 services Sunday. Brother Farrar, the progressive pastor, felt that much good was done outside of the subscriptions. We hope for many students from that section in the future.

Sunday night I preached for Brother Tandy at Hazlehurst. The people gave me a royal reception. Brother Tandy is making a magnificent start there as pastor. The College subscriptions at Hazlehurst will be taken some time next fall.

An Amen.

I want to say amen to Brother O. D. Bowen's suggestion for the next Baptist State Convention to authorize the Convention Board to employ one or more gifted soul-winners as evangelists to hold meetings with weak churches and destitute places in the State.

Besides being an agency to Christianize, it will prove to be a strong agency in developing our people in the grace of giving (or rather paying) to State Missions. A weak country church will always contribute liberally after a revival service has been held. Let the Convention Board co-operate with the different Associational Boards in the work, therefore becoming more united in the work of evangelization.

I suggest that much prayer be offered for one dear Lord to lead in this great work.

A. A. BRUNER.

Pittsboro, Miss.

News From the Front.

Our readers will be interested in the following notes from our Mississippi representatives and other brethren on the foreign field. Brother Lumbley tells of good progress in Africa, and each one of the others speaks words of courage and hope. In this great war for the coming of the Kingdom, our readers will welcome these messages from the front.

Rev. R. H. Graves, Canton, China:

Mr. G. and I attended the Association at Wu Chow. We had a fine session. The Chinese brethren chose officers from their own numbers to see how well they conducted the meeting without the guidance of the missionaries. It is a decided mark of progress when they have self-governing churches and we can have our association in the hands of the native brethren.

The spirit of peace and harmony prevailed and not a harsh word was spoken. The enthusiasm was great, and the brethren formed large plans of usefulness and responded nobly to the call for means to carry on the various enterprises before the body. Some \$3,000 were pledged for an orphanage, the Home Mission Board, the Publication Society and especially for education. After the Association I held a Bible Class for the Kewong Sai brethren and had between 50 and 60 in attendance for a week.

We started the gospel of John, but had time to go over only a few chapters. Mrs. Graves had meetings twice a day for the women and had quite a number present.

We have two fine, efficient missionaries in Brethren Tipton and Meadows. They have made excellent progress in the language and have taken up the burden of responsibility and work providentially placed upon them with vigor and wisdom.

Brother Tipton was chosen by the Chinese brethren to preach the principal annual sermon next year.

He has already begun to preach and pursues talking at several services a week in the chapel.

Dr. Meadows conversed quite fluently and is quite popular with the Chinese.

Miss Meadows opens a girl's school this year and has a good command of the language. Indeed we have good linguists in our Wu Chow Mission.

Though there are some discouraging features in the Kewong Sai work we have some of our best men among the native workers there.

Dr. P. S. Evans, Yangchow, China:

The work at each of the stations seems advancing. And all agree that now is an exampled time for advance work in China. The spirit of unrest abroad makes it easier to listen to the foreign-brought religion.

Many of the people really see that China needs something she has not, and are willing to look around to find the thing needed. We want you all to add your prayers to ours that China may see that she needs a change of heart, needs the religion of Jesus Christ in her heart as a basis of all reform.

Another thing we rejoiced at greatly was the conversions in the Shanghai schools. The work there has been wonderful, especially in Miss Price's school. There the work has begun by special meetings led by a talented Chinese woman, but it was then carried out by the awakened Christian girls. On that we were able to take up all opportunity that is at our doors. Our

ROYAL Baking Powder Saves Health

The use of Royal Baking Powder is essential to the healthfulness of the family food.

Yeast ferments the food.

Alum baking powders are injurious.

Royal Baking Powder saves health.

ROYAL BAKING POWDER CO., NEW YORK

schools are not able to receive half those that apply, and we have not schools in half the places we might and should.

Rev. R. E. Chambers, Canton, China:

Editing True Light has taken a large part of my time and I feel that my best work has been done on this paper. I especially ask that all who see or hear this report will pray especially that this, the only Baptist paper in Chinese, may be blessed to the good of those who read it.

Let me say in closing that I never was more hopeful, and never saw more and better reasons for being hopeful, about our general mission work than at the present moment. I thank God for the privilege of laboring in China at this momentous time.

Rev. W. T. Lumbley, Abeokuta, W. Africa:

Our Abe okuta work has never done so well nor seemed so hopeful before. Our helpers have been inadequate. In fact, but for the help of students in training I do not know what we should have done. As report shows we have had seventeen baptisms most of them at Ago Oure our new station in the city.

During a trip we made to Awgaw, and Ogbomoshaw last year we found a nucleus of ten or a dozen members of our Lagos and other Baptists was forming at Ibadan where we have never had a Baptist Church. They procured a good plot of land, and are now laying foundation for a chapel.

The lot was given by Brother Quin, a member of the church, who had looked forward with great pleasure to the dedication service, but was called up higher just three days before, to the house not made with hands.

May God greatly enrich this weak but faithful body of servants with all spiritual blessings in Christ Jesus.

The writer preached the sermon and Brother H. L. Johnson led the dedicatory prayer.

Dedication.

It was my pleasure to assist in the dedication of New Mt. Gilhead church, eight miles south of Water Valley on the 3rd Sunday in June.

Mt. Gilhead church was first organized five miles west of the site of the present building, in 1846, or 60 years ago. On account of deaths and removals, and the establishing of Big Springs church not far away, it became necessary to move the church and build a house.

The church is weak, but by sacrificing and trusting God, with the assistance given by the others, they were enabled to build a commodious house, of neat design and proportions, 32x42 feet, and complete it, even to the painting and finishing without a cent of debt.

This shows what can be done in church building, where there is a will and faith in God.

Mt. Gilhead church has had among the pastors some of the pioneer and strong preachers of the State, viz.: Hapgood, Holly, Middleton, Hayward, J. J. Sledge, Emanuel Bullock, Moore, W. W. Finley, J. J. Sawyer, Isom Melton, J. H. Collins, H. W. Rockett, J. C. Brandon, D. A. Givens, W. L. Hudson, J. J. Gibson, J. O. Hill and H. L. Johnson, who is the present efficient pastor, and under whose leadership the present splendid building was erected.

The lot was given by Brother Quin, a member of the church, who had looked forward with great pleasure to the dedication service, but was called up higher just three days before, to the house not made with hands.

May God greatly enrich this weak but faithful body of servants with all spiritual blessings in Christ Jesus.

The writer preached the sermon and Brother H. L. Johnson led the dedicatory prayer.

W. L. HARGIS.

Attention.

Brother Osborne requests all who expect to attend the Northeast Mississippi Bible Institute, June 26, 27 and 28, to send their names to Rev. E. R. Osborne, New Albany, by next Monday at least, that all necessary arrangements for their convenience and comfort might be made.

INDIGESTION FOR 23 YEARS

DOCTORS AND PATENT MEDICINES FAIL—PANOL
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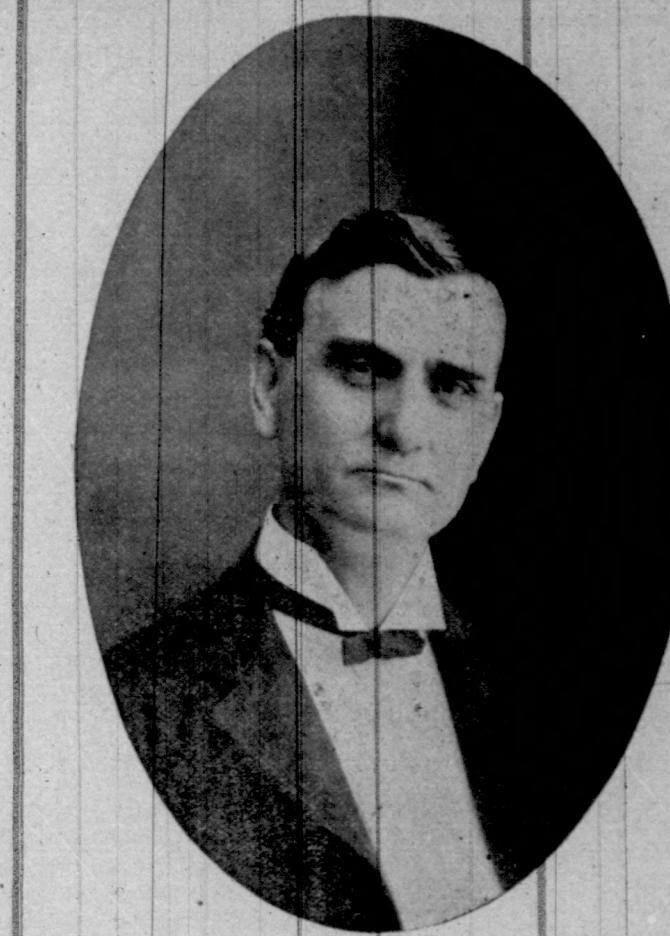
Mr. W. G. Manuel, Biloxi, Miss., says: "I suffered for 23 years with a most severe case of indigestion. After I had been treated by three Physicians with no benefit, I began to use patent medicines. I used everything I could hear of without results until I got the wonderful PANOL. It gave me quick relief. My appetite is fine, and I scarcely have any symptoms of my old trouble, although I have used only two bottles up till now. It has done more for me than all that I tried for years put together."

Hundreds of people bear similar testimony. PANOL is the great remedy for disorders of the stomach. It is also a great blood purifier and renovator of the system. It is the ideal spring medicine. A few bottles taken now will insure good health through the Spring and prevent a spell of fever later on.

Pleasant to take as lemonade, 50 cents, six for \$2.50. Sold by druggists and dealers in medicines.

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Rev. A. T. Camp.

Rev. A. T. Camp has been pastor of the Southeast Baptist Church, this city, for about three years, and has done a great work during that time. He has resigned his work here to enter the evangelistic work July 1. He has been offered better pastorates in other places but has yielded to the growing conviction to become an evangelist.

It is a genuine pleasure for me to recommend him as a splendid gospel singer; a man pure and lovable; and a preacher of great power. He already has many engagements, and I hope the brethren will keep him busy.

Sincerely and fraternally,
W. A. HEWITT.
Columbus, Miss.

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We are Headquaters in Mississippi for all kinds of good Printing at reasonable prices. We are prepared to do any class of work from a visiting card to a newspaper.

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\$100 Dr. K. Detelon's Anti-Diuretic may be worth to you more than \$100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. \$1. Sold by Druggists.

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Hard to Shake off.

Hewitt—"He sticks closer than a brother."

Jewett—"Yes, he sticks like a church debt."—Woman's Home Companion for June.

Heiskell's Ointment Cures Skin Diseases

For half a century Heiskell's Ointment has been used in all cases of skin disease with most gratifying results. Many have become entirely cured who had suffered untold pain and annoyance for years. One man in New Baltimore, Pa., writes that it cured him when he was raw all over. A lady in Philadelphia cured a case of tetter of six years' standing in fourteen days, while a man in Allentown, Pa., cured his case of eczema that had troubled him for fifteen years with less than two boxes of the ointment. These and hundreds of others have found that Heiskell's Ointment is worth more than its weight in gold. Being a purely vegetable preparation, Heiskell's Ointment soothes and heals where others fail. It relieves the itching and burning common to all skin disease, and all yield quickly to its magic influence.

There are many varieties of skin diseases with confusing titles, but they are all susceptible to one and the same cure—Heiskell's Ointment. No one need suffer long afflicted with any skin disease not of a constitutional character if they will apply this remedy. This includes such diseases as eczema, prurigo, acne, mollusca, ringworm, blackheads, pimples, freckles. In some cases it is necessary to give some constitutional treatment, as in eczema, acne, etc.; the liver should be cleaned to healthy action, and the blood and skin also purified. In all cases of skin diseases ours are helped by the use of Heiskell's Medicinal Soap before applying the ointment, and in cleaning up the skin, and with Heiskell's Blood and Liver Pills.

Heiskell's Medicinal and Toilet Soap contains in a modified form the medicinal properties of Heiskell's Ointment, and is particularly effective in slight disorders of the skin, rash, eruptions and abrasions. It cleans perfectly, and in the bath is a great luxury.

Heiskell's Blood and Liver Pills contain the active medicinal principles of various roots and herbs approved in medical practice.

Remember that there is no case so obstinate that Heiskell's Ointment will not cure it. The ointment is sold at 50c a box. Soap at 25c a box. Pills at 25c a bottle.

You can get them of any druggist, or we will send by mail on receipt of price. Address: Washington, Holloway & Company, 581 Commerce St., Philadelphia, Pa.

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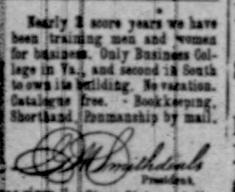
We also teach BY MAIL successfully, or REFLUND MONEY, Law, Penmanship, Arithmetic, Letter-Writing, Drawing, Cartooning, Business English, Banking, etc.

257 Colleges in U. S. States: \$300,000.00 Annual, 17 years' success. Endorsed by business men, moneyed men, etc. Write for catalog. REFLUND or MONEY REFUND. YOU MUST in order to get Home Study Offer made to you.

Write now, thus: "I desire to know more about your special Home Study Offer made to me."

I Cure Cancer.

My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the Cancer in growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write to me Book, "Cancer and its Cure." No matter how serious your case—no matter what treatment you have had—do not give up hope, but write at once. DR. O. A. JOHNSON, 813 R. 12th Kansas City, Mo.



Nearly 2 score years we have been training men and women in the practice of the Christian Gospel in Va., and sending them to their own buildings. No creation. Catalogue free. Bookbinders, Stationers, Merchants by mail.

President

Dr. O. A. Johnson

WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.)

Woman's Central Committee:
Mrs. E. W. Spencer, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

June, 1906.

Programs are suggestive. The introduction of new features, selection of additional hymns, subjects of prayer, etc. are left with the Society.

Program.

Subject: "The Gospel for the Colored People."

Resolution No. 6.

As I meet and touch each day Many travelers on life's way, Every such contact shall be A Christ-like, helpful ministry."

1. Prayer: "For the conscious presence of the Holy Spirit.

2. Roll call: Response by each member with a thought helpful to spiritual life. Scripture selections on helpfulness.

4. Be helpful. Acts 16:9, 10; Rom. 15:13; Rom. 14:70; Rom. 13:9, 10; examples of helpfulness, Acts 8:27-40; Luke 5:12-13.

4. Is it worth while? The secretary of the Woman's National Baptist Convention (Negro) says: Gifts from the W. M. U. of the Southern Baptist Convention have been of incalculable value.

Women have been kept in the field visiting neglected homes, holding Mother's meetings, conducting institutes, organizing missionary societies.

5. Reading: The Negro How—How to stay, Influence of contact. See Leaflet "Work among the Negroes," by Dr. Barton.

7. Prayer Hymns: "More love to Thee."

8. Business: Collections etc.

9. Reports from S. B. C. and W. M. W. Meetings at Chattanooga, Tenn. (For state papers.)

10. For Biblical research: Divide the letters of the alphabet among the members of the Society, and request each to bring for the next meeting missionary verses beginning with the letters assigned.

11. Leaflet: "Mrs. Ashmead's Bureau drawer," by A. N. Young.

12. Hour of Prayer: Ask help in being more faithful as laborers together with God in meeting all opportunities.

Recommendations of the Home Mission Board.

1. Our Church Building.

We are hoping the Tichenor Memorial will be completed by the Convention. If this is not the case let it be finished before the new year closes. Then, the need of the General Building and Loan Fund increases daily. Thousands of poor churches are needing the help such a fund can render.

2. The Week of Prayer and Special Gifts for Home Missions.

This season of prayer and gifts has been signally blessed of God. Its benign influence upon our good women has been felt far and

wide. Thousands look forward to the third week in March as the great week of the year. We look for larger results this year than ever before.

3. Chapel Building in Cuba.

The building of chapels is one of the greatest needs in Cuba. We are in sore need of at least a dozen modest chapels this year. Our Board has recently bought a number of suitable lots in different places. Will not our sisters help us build chapels on them? Some individuals blessed with money could build each a neat chapel in the smaller towns to cost from \$750 to \$2,000 each. In many instances a church or an association could give enough to build such a house.

4. Enlarged Contributions.

Our Board was instructed by the Southern Baptist Convention to enlarge our work. We have done that, and this has called for greatly enlarged contributions. We must ask our Sisters to make a substantial advance in their gifts. We believe \$60,000 is not too much to ask of them for the new year.

5. Information of Our People.

We have outlined above a large program for our sisters, but it can be successfully carried out. Prayer, reliance on God and earnest work will bring the victory, if our people are informed. They must know about the work. Literature must be given them: Tracts, leaflets, denominational papers. The Home Board furnishes tracts and leaflets without cost. The Home Field has had a marvelous increase in circulation, having now 30,000 subscribers.

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Women have been kept in the field visiting

Deaths.

In Memory of

N. A. Burkett who was born January 25, 1855, baptized into the fellowship of Bethany church in Lawrence county by Norvel Robertson in July 1874, married M. M. Bass October 28, 1878, and with her removed his membership to Ebenezer church in 1883, where he was ordained as a deacon August 9, 1900, in which capacity he served that church till September 30, 1895, when he, with his family drew their letters, and moved their membership to Bassfield church, where he continued to serve as deacon till the time of his death which occurred May 12, 1906.

Another Burkett was a Christian gentleman in every sense of the word. He was active as a worker in every good cause in his church and community, and always on the right side of every moral question. He was wise and safe in counsel, and had the courage to stand for his convictions of truth and right.

He was a kind father and loving husband. He owned a large farm and was an ideal farmer. He had a magnificent home and provided well for his family in every way. His door was always open to all who came his way, and his home seemed always full of joy. The cause of Christ and all worthy benevolent causes received a liberal support from his means.

This good man will be greatly missed in his community, but let me urge those who knew him to imitate his humble Christlike life. To his wife and nine children which he leaves to mourn his loss, my heart goes out in tenderest sympathy.

His former pastor,
L. D. Posey.

Orin Valden Perkins.

Just at the beginning of a new day June 14th at 12:30 the soul of Orin Valden the darling little son of Mr. & Mrs. B. Perkins passed away.

He was stricken down on May 15th the day he was 14 months old and suffered intensely for 30 days.

His parents, grand parents, with a host of other relatives and friends are deeply grieved that their precious one is gone from them. We can truly say he has only left to them a little while to the Lord and is now basking in the smile of a Saviour's love.

AUNTIE W.

J. L. Sisk.

At 5 o'clock on the morning of June 17, 1906, Bro. J. L. Sisk, passed from suffering and labor into joy and rest. Bro. Sisk was living in Oxford at the time of his death, but the greater part of his life had been spent in Taylor near Oxford. He was 46 years old, and about half of his life had been spent in the service of God. He had served as deacon, Sunday school superintendant, and Clerk of his church. He leaves a wife and four sons.

W. L. HARGIS.

MARRIED

Hollowell-Barber

At the residence of the bride's father in Copiah Co., Miss. Susie Barber to Mr.

Mississippi College.

New Buildings

TO COST

\$120,000,
with an increase of
\$20,000.00

in the endowment are now a practical certainty. Next session opens September 26th, 1906.

Quin-Given

At the home of the groom's brother Rev. J. B. Quin on the evening of June the 10th, Mr. Hugh L. Quin to Miss Alma G. Given. Both are of McComb City and are members of the Baptist church, both coming from Baptist families. We wish for them a bright and happy life. May heaven's richest benediction rest upon them.

A BROTHER.

Superseding all Others

From rich Mississippi River bottoms: "I have been selling Hughes' Tonic for six years for chills and fever. Has superseded all others in my trade. It invariably cures when given according to directions. It is the very medicine we need and the only one for chills and fever that I can sell." Sold by Druggists—50c. and \$1.00 bottles.

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WE EXPECT

400 Students.

SEND FOR CATALOGUE.

Rev. W. T. Lowrey, D. D. LL.D., President
Clinton, Mississippi.

A. H. Longino, W. Q. Cole, W. C. Ellis, S. J. Snook, W. S. Aller
President: 1st. Vice-Pres. 2d. Vice Pres. Cashier. Asst. Cashier

Capital City Bank and Trust Company,

Jackson, Mississippi.

Opened for Business September 4th, 1905.
Authorized Capital \$200,000.

Directors.

W. Q. Cole, A. H. Longino, J. R. Dowdle,
T. A. McWillie, B. J. Smith, H. S. Merrill,
T. C. Longstreet, S. H. McLean, W. T. Lowrey,
I. A. Jones, T. J. O'Ferrall, W. C. Ellis.

Accounts solicited, and special attention given to
Collections.

"Southern" Wood Fiber Plaster.

THE WONDERFUL WALL PLASTER.

Are you going to build? If so, be sure to have your wall plastered with "SOUTHERN" WOOD FIBER PLASTER. Read what Dr. John L. Johnson of Clinton, Miss., has to say about it:

Clinton, Miss., Jan. 20, 1906.

I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

(Signed) JOHN L. JOHNSON.
For prices, address

"SOUTHERN" WOOD FIBER PLASTER CO.
Jackson, Miss.

Gulf & Ship Island Railroad Company.

Passenger Service.

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Lv. Jackson 4:30 a.m. 3:25 p.m.

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Lv. Gulfport 7:30 a.m. 4:15 p.m.

Lv. Hattiesburg 10:35 a.m. 9:15 p.m.

Ar. Jackson 2:05 p.m. 10:50 p.m.

COLUMBIA DIVISION N.

(Via Silver Creek & Columbia)

No. 101 No. 102

6:50 a.m. Ev. Jackson Ar. 7:10 p.m.

10:47 a.m. Lv. Columbia Lv. 8:05 p.m.

2:45 p.m. Ar. Gulfport Lv. 11:30 a.m.

ALL TRAINS RUN DAILY.

Connection at Jackson, Hattiesburg and

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For further information, apply to

S. D. BOYLSTON,
General Passenger Agent,

Gulfport, Miss.

Effective June 16, 1906.

THE
QUEEN & CRESCENT ROUTE

Is over two hundred and fifty miles the shortest and twelve hours the quickest line from points reached through

Atlanta, Birmingham, Chattanooga and Meridian to Shreveport, Dallas, El Paso, Fort Worth and points reached through those gateways.

Operating the most modern vestibule trains with through sleepers and dining cars to both Shreveport and New Orleans.

For cheapest rates, schedules and other information apply to

George H. Smith, R. J. Anderson,
G. P. A., New Orleans, La. A. G. P. A., New Orleans, La.

Wood, T. P. A., Meridian, Miss.

One Church Idea.

The assumptions of Episcopacy are gaining ground, and some of our most intelligent Baptists, otherwise, are inclined to adopt such views. As a beginning, it is contended that in apostolic times only one church was constituted in any city, with stations for preaching for the bishops belonging to the one church. These stations, it seems, are designated as "houses" in the New Testament, and the bishops called "elders." Then the presiding officer, possibly would be called "archbishop."

Dr. Luke is very explicit in his gospel records, and it is strange, if these things be true, that he did not say so plainly. Then the apostle Paul was at fault, for not speaking of the "branches" of the church, and leaving disciples to listen to the interpretation of students of the "fathers."

Of course the doctrine of the independence of the church is thereby practically nullified. These stations, if ever organized would be under control and subject to the "mother" church—the little bishops regarding the senior or ruling bishop as authority.

To find rest I would never go among the politicians, or among the so-called great. Congress is the last place on earth that I would go. In the Lower House

they want to go to the Senate; in the Senate they want to go to the Cabinet; and then they want to go to the White House; and home yet; the other two churches in a prosperous condition—30th Avenue being wide awake; and the other holding its own.

New Hope Church reports even larger numbers, of whom 76 were baptized about a week since, with more to follow. Pilgrim's Progress has never been found there.

Nor would I go among the halls of learning. "Much study is a weariness to the flesh."

I would not go among the upper ten, the "bon-ton," for they are constantly chasing after fashion. Have you not noticed their troubled faces on our streets? And the face is index to the soul. They have no hopeful look. Their worship of pleasure is slavery. Solomon tried pleasure, and found bitter disappointment, and down the ages has come the bitter cry, "All is vanity."

Not only does the one church idea lean toward Romanism; but it cannot convert the world. It aims to draw the people to hear the wicked "are like the troubled sea that cannot rest." You have "doers of the Word." Further, if one organization can lord it over others; the city ter was clear as a crystal, and it seemed as though the sea was at rest. But if you looked, you

there was a calm, when the waves came in, and that the calm was only on the surface. Man, like the sea, has no rest. He has had no rest since Adam fell, and there is none for him until he returns to God again, and the light of Christ shines into his heart.

Rest cannot be found in the world; and, thank God, the world cannot take it from the believing heart! Sin is the cause of all the unrest. It brought toil and pain and misery into the world.

Now for something positive. I would go successfully to some one who has heard the sweet voice of Jesus, and has laid his burden down at the cross. There is rest, sweet rest. Thousands could certify to this blessed fact. They could say, and truthfully:

"I heard the voice of Jesus say,
'Come unto me and rest;
Lay down thou weary one, lay
down,
Thy head upon my breast.'
I came to Jesus as I was,
Weary and worn and sad;
I found in him a resting-place,
And he hath made me glad."

—D. L. MOODY.

Colored Churches, Meridian.

There are seven colored Baptist churches in Meridian. Previous to the tornado, all had good houses of worship. That visitation destroyed three of them.

Now would I go among the pleasure-seekers. They have a few hours' enjoyment, but the next day there is enough sorrow to help given.

An extensive revival began in the city several weeks ago, and its influence has been widespread. In Union Church, West End, over a hundred baptisms are reported, 65

baptisms on one occasion.

New Hope Church reports even larger numbers, of whom 76 were baptized about a week since, with more to follow. Pilgrim's Progress has never been found there.

Nor would I go among the halls of learning. "Much study is a weariness to the flesh."

Bishop Farish is often inclined to preach for these people, and they welcome other white brethren. All the churches have pastors; who evidently shepherd their flocks, and keep them in line in denominational work.

All the churches have Sunday Schools, and advocate missions. Their membership doubtless reaches over a thousand. It would be well if we would get more full statistics in regard to the colored people.

L. A. D.

Pungent Sayings.

The times demand that every man fight the liquor traffic with every weapon given him by God and government.

Liquor license is essentially a most grinding "sumptuary law" because it lays its prohibitory and robber hand upon the comforts and necessities of life.

Not all the gathered councils of God's universe can make it right to license wrong.

Under license the criminal is punished by law for becoming what the law made him.

License makes that business respectable which is notoriously disreputable.

The saloon is at the polls and at the polls we must meet it.

When a laboring man undertakes to support a saloon and a family at the same time, the sa-

loon will grow rich and the family will grow poor.

The liquor traffic laughs at law enactments, but quails before law enforcements.

Boundless as a mother's love, limitless as a mother's duty, is woman's righteous enmity to the liquor traffic.

Every man has a right to do what he chooses, so long as he chooses to do what is right.

Law cannot make a moral man, but it can make him dreadfully uncomfortable when he is immoral.

Morality, liberty and law are handmaids one of another, and the liquor traffic is the enemy of each.

If you hold your ballot in doubt whether the saloon should longer live, make a visit of inquiry, and interview the families you know to have been blighted by rum last year, and get their judgment.

Shall a great public curse be allowed to perpetuate itself on one condition that it helps pay expenses?

Did the Christian church fully realize the ruin of rum, her heart would never cease to flame with righteous wrath.

Good deeds wrought by human beings anywhere are good deeds wrought for human beings everywhere; therefore, vote no license.

"The Best Ever."

Riceboro, Ga. March 9, 1905.

Mr. J. T. Shuptrine, Savannah, Ga.

Dear Sir—I was greatly annoyed last year with a severe attack of eczema on my leg, and after using several other remedies with no benefit, I tried Tetterine two boxes having made a complete cure I think it the best remedy I have ever found for skin diseases. Yours truly Dennis Deal.

Tetterine also cures Tetter, Ringworm, Dandruff and all forms of skin diseases, 50c. per box.

J. T. SHUPTRINE, Mr. Savannah, Ga.



June 21, 1906.

SOAP
Mill and Factory Price,
3 cakes for

10c

GREAT MILL AND FACTORY SALE . at The S. J. JOHNSON DRY GOODS Co.

SATURDAY,
JUNE 23rd to Saturday, June 30th.

7 days

SATURDAY,
JUNE 23rd to Saturday, June 30th.

The high pitch of enthusiasm and spirited buying which will mark this sale from the opening day, Saturday, June 23rd, to the close, Saturday, June 30th, will be marvelous, but will be fully justified by the usual character of the merchandise and the low prices attached to it.

Thousands of Dollars of Seasonable Merchandise at Mill and Factory Prices.

Space will not permit us to mention only a few of the many bargains. This money savings opportunity will be worth coming to see.

WASH DRESS GOODS.

31 inch Organie in beautiful pompadore effects, with 25 cents; Mill and Factory Sale price a yard

15 CENTS.

LADIES' VESTS.

Regular price 5 cents; Mill and Factory Sale price

3 CENTS.

FANCY FIGURED LAWNS.

30 inch fancy figured Lawn, regular price 8 1-2 cents; Mill and Factory Sale price a yard

5 CENTS.

30 inch fancy figured Lawns, regular price 10 cents; Mill and Factory Sale price a yard

7 1-2 CENTS.

LADIES' STOCKS AND TURNOVER COLLARS.

10 cent values; Mill and Factory Sale price

7 1-2 CENTS.

SILKS.

20 inch wash Silks all shades; regular price 35 cents; Mill and Factory Sale price a yard

25 CENTS.

LADIES' AND MISSES' HOSE.

Ladies' and Misses' black Hose, regular price 5 cents; Mill and Factory Sale price a pair

3 CENTS.

COMBS.

Back and Side Combs, 15 cent value; Mill and Factory Sale price

10 CENTS.

LACES.

Cotton Torchon, 5 and 10 cent values; Mill and Factory Sale price

3 1-2 CENTS.

5,000 yards Printed Lawns, 5c values; Mill and Factory Sale price a yard

2 1-2 CENTS.

Only 10 yards to a customer.

DRESS LINEN.

Medium width half-linen in the popular colors, a good weight, very stylish for dresses, 17 1-2c value, Mill and Factory Sale price a yard

11 1-2 CENTS.

PILLOW CASES.

Hemstitched Pillow Cases, 36x45 good values at 17 1-2 cents; Mill and Factory Sale price each

12 1-2 CENTS.

GINGHAMS.

Splendid for dresses and aprons, cheap at 6 1-2 cents; Mill and Factory Sale price a yard

4 CENTS.

LAWNS.

Mostly light grounds, small figures, floral designs and stripes, a lawn that retails for 7 1-2c a yard; Mill and Factory Sale price the yard

5 CENTS.

FEATHER TICKING.

Supply yourselves, good values, worth 17 1-2 cents; Mill and Factory Sale price a yard

11 1-2 CENTS.

CUP TOWELING.

Checked Cup Toweling; something that every person uses, 7 1-2 cent value; Mill and Factory Sale price a yard

5 CENTS.

NAKINS.

Regular size Hemmed Napkins, would be cheap at 50 cents a dozen; Mill and Factory Sale price a dozen

38 CENTS.

Colored Napkins, worth 35 cents a dozen; Mill and Factory Sale price per dozen

24 CENTS.

TABLE DAMASK.

54 inch white Table Damask, would be cheap at 30 cents; Mill and Factory Sale price the yard

18 CENTS.

Sheets.

Ready-made Sheets, size 72x90, regular price 50 cents; Mill and Factory Sale price

38 CENTS.

The Greatest and most Wonderful Sale ever held in Jackson.

S. J. Johnson Dry Goods Company,

Corner State and Pearl Streets. JACKSON, MISS.